VOLUME LVI CHICAGO, OCTOBER 5, 1905. NUMBER 5

UNITY

Freedom, Fellowship and Character in Religion

LOVE IMMORTAL.

Churches, nay, I count you vain,—
  Lifting high a gloomy spire,
Like some frozen form of pain
Standing from God's poor apart—
  Aching up to meet desire,
Granite walls and granite heart!

Sects, ye have your day, and die,
  Eddies in the stream of truth,—
The great current, sweeping by,
  Leaves you swirled in shapes uncouth,
Born to writhe, and glint, and woo—
Broken mirrors of the Blue.

Creeds!—O captured heavenly bird,
  Fluttering heart and folded wing!
Shall ye see those pinions stirred?
  Can your caged Creation sing?
Will ye herald as your prize
What was bred to soar the skies?

Rites and pomp, what part have ye
  In the service of the heart?
Rituals are but mummery,
  Faith's white flame is snuffed by art;
Candles be but wick and wax,
Alms have grown the temple-tax.

Yet the East is red with dawn,
  Like a cross where One hath bled!
And upon that splendor drawn—
  Gentle eyes and arms outspread—
See that figure stretched above!
As God lives! its name is Love!

Love that lights the fireless brands,
  Love that cares for world and wren,
Bleeding from the broken hands—
  Crowned with thorns that conquer men;
Only Love's great eyes inspire
Church, sect, creed to glow with fire.

Yet our lips shall have no sneer
  For the spire, the mosque, the ark,
Broken symbols shall be dear
  If they point us through the dark,—
Laws and scripture served our youth
Who have grown the sons of truth!

Frederick Lawrence Knowles.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVI. THURSDAY, OCTOBER 5, 1905. NUMBER 5

Your religion is good if it is vital and active; if it nourishes in you confidence, hope, love and a sentiment of the infinite value of existence; if it is allied with what is best in you against what is worst and holds forever before you the necessity of becoming a new man; if it makes you understand that pain is a deliverer; if it increases your respect for the conscience of others; if it renders forgiveness more easy, fortune less arrogant, duty more dear, the beyond less visionary. If it does these things it is good, little matter its name; however rudimentary it may be, when it fills this office it comes from the true source, it binds you to man and to God.—*Pastor Charles Wagner in "The Simple Life."*

How tantalizing E. P. Powell, prophet of the berry patch, writes:

"You should be under my trees and stop talking. Eighty varieties of apples, one hundred of grapes, thirty of plums, etc., to be discussed. I have just finished marketing two thousand pounds of currants, two thousand quarts of raspberries, two thousand of blackberries, one hundred bushels of plum; Florida on hand soon; building and planning and executing down there. This is the gospel of doing."

And still, for all this brilliant exhibit of brother Powell's, by any fair measurement his contribution to the world as a talker has been greater than the doer. The very berries themselves are the product, not of his hands but of his brains. The berries are soon eaten and forgotten, but his "Our Heredity from God" has entered into many a soul as a gospel of courage and helpfulness and is still vital with persuasive and inspiring power.

It is but a short time ago that we took pleasure in giving editorial praise to "Love Triumphant," the second volume of poetry put forth by young Frederick Lawrence Knowles. In that note we predicted the coming of a singer that would give us still more inspiring song. Alas! the voice is silent; the pen has been laid aside, and two little volumes—"Life's Stairway" and "Love Triumphant" with perhaps another little sheaf that will be found by loving hands in his portfolio, unpublished, must remain as the contribution of one who had the poet's heart. He felt the woes of his time; he was in sympathy with the laborer, in tune with nature. There was religious accent in his lines that drew us and there is left the regret that we have not taken more pains to tell him so that he might feel that his ministry was real when reaching across the distances strengthening hearts in Chicago and beyond. Mr. Knowles gives as it were a dying message to our readers this week on the title page of UNITY.

Something very significant will happen in New York City when the 15th of next November will convene the great conference for religious co-operation, a conference which promises to represent twenty-six different communions and 17,000,000 church members. So far as we know, the list of the twenty-six different communions has not yet been published. One can but be curious to know whether the Unitarian, Universalist, Jewish, Progressive Friends and other churches which represent the heretical band are to be included. If this exclusion should prove to be a fact, either by implication or the open statement, there will still be ground for great congratulation on the part of the excluded as well as the included. Let these twenty-six denominations get together and begin to take hold of their common task and the logic that has carried them this far will of necessity carry them further. This latest attempt of orthodoxy to be inclusive may well take lesson, perhaps warning, from the attempt of the so-called "liberal" organization to organize an international congress beyond the bounds of orthodoxy. The admirable reports of the recent meetings of this organization at Geneva, Switzerland, by our correspondent, "M. E. H.," shows how the program included orthodox and Catholic. They had to come in because they belonged there. So will it be with this new conference that is to gather in New York. Before it reaches its third great general meeting there will be of necessity the names of theological suspects on the program. Perhaps they will be wiser than the liberals at the outset and at least select a name that will imply no door and make hospitality natural and normal. Let us hope so. But in any case, we rejoice in the coming conference. "Federation" is a dear word to the God-seeking and God-server of this day and generation.

"John Hay was not a member of *a* church, but a member of *the* church—the church without the church." This fact, brought out by a communication in *Harper's Weekly*, receives deserved comment and condensation in the *Literary Digest* for September 20. In this, as in many other respects, John Hay was companion and worthy biographer of Abraham Lincoln. When we realize with this writer that there is "a church without the church, to which some of the chosen spirits of the world belong, a church that may be defined as the association of those who seek to live as the children of God," the denominational anxieties and sectarian prejudices grow less and less signifi-

cant. They are tolerable only in so far as they help to expound and expand this real church, no longer an invisible community but a real, tangible fellowship made up of earnest men and women who at all fitting times and places are willing to stand up to be counted. These have ever represented a living spirit are now beginning to represent a body tangible. The time is almost ripe for them to confess to one another and to the world this open membership. "Ah," says the denominationalist, "then you are only going to have another denomination." So be it then, but it will be a denomination that will try to include the excellent in all the denominations. "I dip my pen in the blackest of ink because I am not afraid of falling into my ink bottle," says Emerson. Let no one justify the imbecility brought about by the artificial lines that now divide the religious community on the score that every remedy or even recognition of the weakness may contribute to a possible organization further down the line. If a century hence inclusiveness should become a dogma and the church of the holy expansion and the divine humanity has grown dogmatic and exclusive, then in the providence of God let others rise and protest and agitate for that other bigger church that has once more been throttled in the house of its friends.

Leo Tolstoy in his latest article, printed in a French magazine, comes to the support of President Hadley in the address published in these pages last week, by making the word "Christian" synonymous with spiritual religion and the universal sympathies that go therewith. The dictionary can never be forced nor forestalled. What the final content of the word "Christian" is to be no one can anticipate, but certainly in the light of comparative religion at the present time there is great danger of over-working the word. Christianity in its historic embodiment or present ideal has no right to claim a monopoly of spiritual things or even religious supremacy. Everything that is claimed for Christianity, either as a theory or as a practice, can be found more or less clearly stated and more or less nobly lived in all other claimants to religious eminence. "Religion" is still a bigger word than "Christianity" and the Golden Rule and the Sermon on the Mount is not a fair definition of the Christianity that was and is. Count Tolstoy in this article simply states the consensus of the competent, an academic fact, when he says, "There are different religious doctrines; religion is one," but whether he is right, that the six religions now professed by the great majority of mankind will be merged in Christianity in five hundred years, is a matter which it will take five hundred years to prove. The classification of Tolstoy is, to say the least, unique if not amusing. It shows how the scholar is overlaid by the prophet. His six religions are the doctrines of Confucius, of Lao Tse, of the Brahmans, of Buddha, of the Jews and the Christian. To Mohammedanism, in strange defiance to the consciousness of 150 million or more human beings, he denies a distinct religious doctrine because "it is a mixture of Jewish and Christian teaching." Perhaps an application of the same logic would rule out Christianity for it is as direct and legitimate a child of Jewish and Greek thought and life as is Mohammedanism of Jewish and Christian.

The program for the Michigan State Conference of Unitarian, Independent and other liberal churches for October 10-12, 1905, is at hand and is a dainty piece of printing. The program contains a most attractive array of men and subjects. The meeting is to be held at the People's Church, Kalamazoo, Mich., the opening sermon to be delivered by Mr. Reed Stuart, of Detroit. Rev. F. C. Southworth, of the Meadville Theological School, speaks Thursday evening on "What I Saw and Heard at Geneva," and Jenkin Lloyd Jones of Chicago on "The Growth of Religion the Perplexity of the Sects." Rev. Frederick H. Bodman speaks Thursday morning on "The Relation of the Liberal Church to the Orthodox." Rev. R. Shaw Barrow of Jackson, on "The New Use of the Bible." The Hon. C. W. Garfield, President State Forestry Commission, speaks on "The Religion of Agriculture." In the afternoon Mr. N. O. Nelson of St. Louis will discuss the question, "Is it Right to get Rich?" Prof. W. N. Ferris of Big Rapids will speak on "The Church and the Social Problem." On Thursday afternoon there will be discussion of means to be taken for a closer fellowship between the liberal churches. Representatives of the Universalist, Unitarian, Jewish, Independent churches will be here, and on Thursday evening the Church of the Twentieth Century will be discussed by the Rev. Lee S. McCollester, Pastor Universalist church of Detroit, Rev. J. Herman Randall, Pastor Baptist church, Grand Rapids, Rev. B. S. Van Sleuyter, pastor Holland Church, Grand Rapids, and Mr. Backus, Secretary Western Unitarian Conference. The program is illuminated by mottoes that indicate the growing liberality of liberals, e. g., "It is always worth while to preach on the things that unite; to search for the fundamentals, which are always the harmonies." And again, "To work for others is in reality the only way that a man can work for himself, selfishness is ignorance." And again, "Every human being should take a road of his own; every mind should be true to itself, think, investigate and conclude for itself. This is the duty alike of pauper and prince." The number of professing Liberals whose hearts will go out to this program in Michigan would make a goodly company, but the number of unlabeled liberals who perhaps by inference belong to churches that are not liberal who would rejoice in this program were it possible for them to be present would make a great army. This attempt at inclusiveness is inspiring, and still there are other sheep that belong to this fold.

Jovial Imperialists

The morning paper is before us which announces the passing through Chicago of Secretary Taft and his followers. The column is headed with such smiling headlines as these: "Jolly Crowd Bound Home," "Happy Trip to the Island," "Filipino Issue Dead," "Secretary of War Decries Independence Talk," "The Trip Was One Long Laugh," and so on. The text gives in more sober phrase the interview with different members of the party. The Secretary admits that there are many things to be done *"for the island"* and certain *"pressing necessities"* which should be reported to the President. "The island is humbled by agricultural depression. Manila is suffering from inadequate water works. The Filipinos under white foremen make good laborers. Self-government is at least a generation off," etc., etc.

If this report is to be trusted, there has been a general conversion to the administration "plan," whatever that may be, of those in the party who went out in favor of independence, among which converts are mentioned Congressman Jones, "who led the fight in committee for Filipino independence," Senators Patterson and Dubois and Bert Cockran.

There is to our mind something very depressing in this hilarity. Here is a jolly junketing party returning from a merry picnic excursion at the cost of the government, looking for a few days only at a little people on remote islands, so to speak, from the windows of a Pullman car running on special schedule time, impressed necessarily by outward, temporal, physical facts, facts which influence the logic of expediency and go to formulate the epigrams of politics rather than of philosophy, much less of religion and morals.

UNITY would respectfully submit that the conditions under which these conclusions have been arrived at, if the newspaper report is true, are just the conditions not favorable for a righteous judgment. The scholar in his study, the sage in his chamber, not the hilarious banqueter and jolly politician in his laugh twenty-five thousand miles long can best answer the fundamental questions of democracy involved in this painful issue.

"Not fit for self government." Who is to decide what kind of government any people should have and when any people are fit for self government? Is New York or Philadelphia fit for self government? They seem scarcely to have arrived at it in many directions. Is there not an element of discipline in the attempts at government absolutely necessary to the development of any people to that standard which Secretary Taft and his colleagues might vote adequate? Have any people been brought to competency, in the minds of "imperialists" by outside bandages and foreign crutches? Let the starving millions in India answer. Let distracted Ireland, the dismantled Poles, the humiliated Finns, the suppressed Hungarians suggest as to how much beneficent development there is possible in an imposed government from without, however benignant. What if it should turn out that in the light of evolution, the verdict of history, truly rendered, should prove that a poor home government is better than the best of foreign governments; that nations, like children, learn to walk only by stumbling and falling; and, most fundamental of all, that peoples of common blood, traditions and local setting have the God-given right, like the individual, of going wrong, when they so desire, so far as their "wrong" does not encroach upon the rights of others to the point of interference?

So the last and only adequate answer to the question of Philippine dependence is the answer to the question, What do the Filipinos themselves want? The presence of the United States in the Philippines was a pure accident; their interference came about by the exigencies of war. All such are the results of abnormal conditions; they represented human interference with the benign forces that develop a nation, or, more broadly speaking, in the light of evolution they are survivals of the brute in man rather than a development of the human. No matter what may be said of the material development of the Philippines under the United States rule, the plain fact remains that no intrusion by force and military occupancy of a people so remote from our own life and land can be justified except by invitation of the natives themselves. Any benignancy here becomes a malign suppression and interference there.

But this junketing excursion is not without its hopeful aspects. They do not come back with Eldorado stories of great hard wood forests and measureless mineral wealth awaiting the exploitation of American capital as the earlier official visitors did. On the other hand, this party seems to assume that independence is the goal; that interference is an accident, or at best an incident in the development of the Philippine people. To Secretary Taft more than to any other man in the union are we indebted for this provisional theory of occupancy. His attitude has ever been that of an apologist. He was sent to make the best of a bad business and we believe he has faithfully tried to retain that attitude, however blinded even so wise a man may be by mere facts and the perplexities of expediency. But with the startling example of Japan, let no one make haste to say that their neighbors of kindred blood are incapable of developing a civilization from within and controlling their own destiny. It is a doleful contemplation to think what would have happened to Japan if Commodore Perry had anticipated the mistake of Dewey and had run up the American flag in such a way as to tempt the wicked epigram, "The flag once up must never be taken down."

On the Grasshopper.

The poetry of earth is never dead!
When all the birds are faint with the hot sun,
And hide in cooling trees, a voice will run
From hedge to hedge about the new-mown mead;
That is the grasshopper's; he takes the lead
In Summer luxury; he has never done
With his delights, for when tired out with fun
He rests at ease beneath some pleasant weed.

—*John Keats.*

THE PULPIT.

Nature Study and Religious Training.

By Wilbur S. Jackman.

It is one of the interesting facts of the present time, significant of a profoundly changing sentiment, that those who are most deeply concerned in the moral and religious development of children are seeking new ways and means of instruction through an enlightened study of science. This tardy heed of the cry raised by Rousseau over a hundred years ago for a return to Nature represents concessions, easily made to-day, that a generation or two since would have been quite impossible. On the one hand, it indicates a better understanding of nature, and, on the other, a more distinct recognition of a spiritual life. It is evident that, on any theory of the universe, a satisfactory scheme of general education must take both these factors into account from this time forth.

For nearly a half century the belief has largely prevailed that science and religion can find no common ground. The necessity of the former to deal with matters of sense, apparently committing it hopelessly to materialism, and the tendency of the latter to deal with things spiritual, with more or less disregard for the testimony of the senses, have created a breach that it has seemed impossible to bridge. But now more data are available, and both sides are able to reflect upon the questions involved with greater calmness and with a clearer understanding.

On the one hand, science now clearly recognizes the existence of a spiritual life. Whether the monistic or dualistic view obtain, the spiritual life, as a scientific phenomenon, remains the fact of supreme importance in experience. Modern psychology, which has for its end the investigation of the spiritual life, is as truly a branch of natural science as is botany or geology. Still further, it is becoming more generally acknowledged that the value of scientific truth is to be estimated, finally, in accordance with its power to contribute directly to spiritual development and welfare. Much experimentation and investigation must ever be directed to ends of doubtful or unknown value; but the final motive will be positive in its direction toward the upbuilding of spiritual life.

On the other hand, religion is beginning to realize how closely the spiritual life is bound up in the physical constitution of man. In times past, the roots of religion were traced to an instinct implanted from without. But, in reality, religion probably is no more the outgrowth of a superimposed instinct than is one's hearing or eyesight. It is as much the result of our physical development as the gastric juice is. As this idea gains ground, it increases the tendency to make religion a matter more of this world and less of the next one. Science and religion, thus, have been moving along two converging lines which, in our day, have met in a revised idea concerning the function of both, and in a new conception of the spiritual realm.

The history of religious training in its relation to public education, as this is commonly understood, is interesting. In early days, no one thought of separating the one from the other. But, as the material interests of the country developed, calling for a greater emphasis upon those features of school work which were supposed to be most essential in the successful prosecution of worldly affairs, less attention was given in the schools to purely religious training. The gradual drawing away of secular education from religious instruction was perfectly natural. The former always has before it the difficult problem of constant readjustment to ever-changing conditions. The latter, resting mainly upon dogmas, has been more fixed in its character, and the ends which it sought to attain have had the semblance, at least, of being more essential and more permanent. The constant ferment and movement in secular instruction came to be regarded with suspicion, and the unheeding fixedness of ideas in religious teaching became the object of a poorly disguised contempt. Under the mistaken notions which people generally entertain as to the relation of the two branches of instruction, it was inevitable that a complete divorce should be sought for and, finally, should be secured.

It is a weakness on the part of humanity to feel that if a change takes place very slowly, as a matter of course, it must be right. It is, therefore, only beginning to dawn upon us that this breach between two organic parts of our education—the intellectual and the moral—involves an inconsistency which makes the present situation absolutely untenable for both. It is no wonder that a supposed scholarly Oriental with keen wit has thrust the rapier of his criticism into this fundamental weakness of our educational system.[1] He says in China they have Confucianism through and through—they are consistent; but in our country we have been careful to legislate our religious instruction away from our secular training, and as a natural result our religion itself has but little to do with our business life. The actual effect of this separation has been to put the burden of moral and religious instruction upon the Church and Sunday school—at least these institutions have felt that they must assume it—and to a corresponding degree the attention of teachers in the common schools has been drawn away from the goal of all true education, namely, the development of moral character.

The possibility of the separation of secular from moral and religious instruction has been due to the antiquated idea that man is a kind of triple being, physical, intellectual, and moral. The day school, taking up the larger part of the week, has been supposed to minister chiefly to the first two, while the moral nature has been made the object of special effort on but one day in seven. In this way the Sunday school has come to stand as the distinct representative of our moral and religious instruction as the common or day school represents more distinctly a training in practical business affairs. The difficulties, therefore, which now confront the Sunday-school teacher who attempts to take up nature-study, and the day-school teacher as well, who attempts to teach morality, arise from several causes. First, from the false conception that it is possible to educate man by piecemeal; second, from the consequent and equally false notion that it is possible to educate one part of the child-nature at one time and place and another part at a different time and place; and, third, that there is one kind of material that a teacher may use for the development of the intellectual character and another and different kind of material to be used in the development of the moral character. This plan of instruction has been closely consistent with the idea that exists in the minds of most people even to-day, that there are two separate and distinct worlds: the physical, with which the intellectual is closely bound up; and the

[1] *The Letters from a Chinese official:* McClure, Phillips & Co., New York.

moral, which seems to exist in a state of semi-independence of its own. The former is held to be of the earth, earthy, and it belongs to time; the latter is thought to be spiritual and subject to a different mode of control. It has been the misfortune of nature-study to be classed among those things which pertain to the physical and intellectual man, and, if not hostile, it has been considered to be at least indifferent to his moral nature. This attitude toward the subject is the result of an education through dogmas. It is proper, therefore, to consider the problem first from the standpoint of the teacher, rather than from that of the pupils.

So far as the children are concerned, it is not more difficult to introduce nature-study into the Sunday school, than it is to start it in the day school. The children appreciate nature on Sunday as on any other day and they look at it from the same point of view, if they are not molested in their thinking by influences of the usual orthodox character.

It is important in the outset to observe that the task of the present *is not simply to introduce* nature-study into the Sunday school. If that were all, the undertaking would be far simpler than it really is. It must be remembered that a vivid account of nature always has been presented with dramatic clearness as a part of the Sunday-school curriculum. So faithfully have these lessons been taught, that, to thousands of people, it were not more shocking to doubt the common axioms of morality than it is to question any part of the biblical story of nature. Indeed, this narration exists in the minds of the majority of people so completely rounded out as a finished history of nature that it requires unusual hardihood for anyone to countenance any presentation of nature-study not fully in accord with the ancient and well-told story. In passing it may be remarked that the powerful hold which the biblical narrative has upon most people is due much more to its dramatic literary style than to any appeal that it makes to reason. Realizing the place that the biblical account of nature has in the minds of men, it is no wonder that much valuable time has been occupied with attempts at reconciliation; it has been the fond hope of many good people that, in some way, it could be shown that modern science would finally lend its powerful support to the scriptural record. But, out of patient and careful observation, science has created a conception of the origin, the development, and the destiny of nature, and of man's place in the great plan, that cannot be linked with the primitive conception by even the maddest flight of poetic fancy. It is needless to say that the vital consideration in both the old and new conceptions of nature is the place that man occupies in the scheme of creation. It is not simply a difference in the observation of facts, it is the widely different interpretation of them that has given rise to controversy. In the early conception, nature was something to which man was super-added. In the newer notion, man is an organic part of the whole. In the former, it is the story of man *and* nature; in the latter it is the story of man *in* nature.

It is interesting to note how through the centuries man's relationship to other created things has been constantly changing. For untold ages he rested serenely in the belief that the earth was the center of all celestial systems; that man was specially appointed to be the head of created things; that the beasts of the field, the birds of the air, and all creeping things were passed in review before him as lord of creation that they might understand his kingship over them. This idea grew out of the early observations of man and naturally the belief in it became a part of his religion. The slow growth of scientific knowledge, however, has demonstrated that what man once regarded as the most fundamental of all truths now turns out to be one of the greatest of all errors. The anthropocentric conception of creation has been completely supplanted by the biocentric conception. Not *man*, but *life*, of which he forms but a part, is the culminating height of creation. Just as the Copernican theory changed in men's minds the relations of all the heavenly bodies, so the Darwinian theory has rearranged all the members of the living world in an entirely new perspective.

More than this, we have learned that each created thing has its own inherent value and its own inalienable rights regardless of its relations to man. We have learned, too, that each creature, no matter how lowly it may seem, has a wisdom of its own that is sufficient for itself. Garnered up in the tiny brain of the little mud wasp are the knowledge treasures of millions of years that enable it to maintain itself against the cunning, the rapacity, and the strength of all other hosts with which it lives. The Darwinian theory, which certainly has more points in its favor regarding the history of life than any other, completely demolishes the old picture which was very firmly established in our minds in our early years through the teaching of the Sunday school. It is no wonder the doctrine of evolution has been bitterly opposed. Its basic principles are at once so simple, yet far-reaching, that their appeal to the mind is readily made and their significance is easily understood.

It is against this flinty wall of pious belief that nature-study must hurl itself and upon which it must make some impression if it is to gain a foothold in the Sunday school as a means of moral and religious training. It will take a long time to reach any satisfactory result; for scientific method and scientific knowledge make their way with infinite slowness in the minds of men that once have been saturated with dogmas. There is no evading this issue. The end should be clearly seen from the beginning: to introduce nature-study into the Sunday school, that is, to make it a direct factor in moral and religious training, means to give the child an entirely different point of view from that received by those of us who learned its lessons a quarter of a century ago.

In the face of the certain revolution which must begin the instant true nature-study enters the Sunday school, the question should be fairly considered as to what changes in methods and results of Sunday-school teaching may be expected. In the first place the old idea must be abandoned that man's nature is hinged in the middle,—one end being moral and the other intellectual,—and that science can minister to the latter, only, and be indifferent, if not hostile, to the former. The development of the highest moral character is the goal of education and all means of human growth must contribute directly to its realization. Nature-study must stand the same high tests in this regard that we are accustomed to apply to the so-called humanities. It is not a mere intellectual diversion, a delightful tonic for the senses, nor is it simply a happy convenience for teaching children the three Rs; nor does it find its highest worth in purely commercial or utilitarian

ends. We shall find, ultimately, in the study of nature the deepest roots of the highest moral life.

Judging by the modification that has taken place in our views of conduct and duty within the last quarter of a century, it is easy to believe that the next hundred years of science will see the development of a code of morals of a distinctly higher type than the world has ever known. The great generalization of science upon which our future ethical systems must rest is that nothing happens through whim or chance; that everything, both in the realm of the physical world and within the field of human action, occurs in a fixed and definite order. The precise description of the relation of observed events which occur in an unvarying succession becomes the statement of a natural law. There are at this time but few of the so-called natural laws that have a general recognition. Of these, the law of gravitation is, perhaps, the best example. If a house, being poorly built, begins to lean out of plumb, there is probably not a civilized man in the world who would seek to bring it back to its proper position through a plea for miraculous or divine intervention. When a brick falls from a housetop no one standing in its descending path has the slightest hesitation as to what he should do. So far, at least, have people been thoroughly trained in the principles of science. But, one step farther, and there is considerable confusion. There are, for instance, whole communities which know that the only way to avoid injury from the falling brick is to dodge it, yet, they do not hesitate to pray for rain, which in the past analysis is as much a matter of physics as the falling brick. And, when we go beyond this, and seek to refer *human actions and their consequences to natural laws* that are as rigid and as immutable as that which controls the falling brick or the leaning house, there are as yet but very few people who are willing to follow. This simply means that as yet human actions and their consequences have been so little studied through scientific observation that in most cases no fixed and unvarying succession has been discovered. Even the insight of Professor Huxley apparently failed him at this point. In his Romanes lecture, delivered not long before his death, he said substantially that the principles of evolution which held in the physical world would not apply in ethics; that the "ape and tiger methods" of the brute world utterly failed to account for the development of the ethical system under which the most enlightened society lives. It is not surprising that this view should be held. In the past, man in his conduct has felt himself almost as irresponsible to law as does the senseless, falling stone. It is his latest lesson that he is but beginning to learn, and which it was only possible for him to learn through a study of nature, that his actions which foot up the sum total of conduct form a definite order which is as fixed as the law of gravitation itself. In the past, that which has stood for morality has been largely the result of imitation and command. We were exhorted to be good like some great hero in the past, or because there was an almighty fiat requiring it. Hence it was that history, not nature, was ransacked for examples that might be held up worthy of emulation; and, hence, it is, also, that the world has had but comparatively few people who represent the high type of morality which in the future will conform to the standards of science. It is said that George Washington was so scrupulously honest in his dealings that the Mt. Vernon brand of flour could pass the West Indies' markets without the customary inspection. In such rectitude, Washington probably did not feel that he was imitating some illustrious example, but rather that he was obeying an inflexible law; that is, yielding himself to a fixed order, which rigidly determined his relationship to his fellows. To have broken that law, to have interfered with the order, would have been as fatal to his manhood as being struck by a falling brick would have been to his physical person. This law is as much a natural law as that under which the tree grows or the bird flies.

The great and essential difference between the old and the new ideas of morality lies in this. Under the former notion by which men were held to certain lines of conduct by a fiat, usually coupled with the threat of some sort of punishment for disobedience, it was supposed that anyone who made the proper petition might be absolved from the performance of certain duties or exonerated from blame for failing in the performance of others. Under the latter notion, men's relations to each other are fixed and necessary, and all rules of conduct become simply the expression of those relations as they actually exist. This order of things, the statement of which becomes a law of conduct, cannot be evaded by any means or subverted without the absolute destruction of the moral character of the beings concerned. These are the conclusions reached through a study of nature.

I am well aware that this view presents nature in a cold and unsympathetic light. The human being longs for the sympathy that can and will take into account his special case and will occasionally, it may be, overlook his shortcomings. In denying the possibility of this, science seems to be destroying one of the chief consolations of religion. Mature reflection, however, will show that the consolations of science are to be preferred. It is vastly more conducive to a sound faith to realize that the affairs of men are, or may be, subject to a beneficent and unchanging order than it is to suppose that they are subject to the vacillations of caprice that may yield at any moment to either mundane or celestial influence. Herein lies the tremendous stimulus to the study of nature; the greater the knowledge of the law and the facts, the more secure we become in our possession of the future.

The teachings of modern science by imperceptible degrees have already profoundly modified our attitude towards those immersed in vice and crime. If the dwellers in the haunts of wickedness had become the plague of society through deliberate choice, then there would be but one solution for the slum question in our cities, and that would be to plant cannon at the angles and sweep the streets with grapeshot. But as the light of science breaks in, revealing that a state of sin can only arise through a condition of actual ignorance for which no one person, nor any one generation, is wholly responsible, then dawns for the individual a new era as through a new birth. The struggles of the race through its upward gropings, bearing its misfortunes, now falling back, now but holding its own, and, again, advancing with a great stride or, it may be, with painful steps and slow, all arouse one's profoundest sympathies. The spirit of condemnation is quenched; the incoherencies of mankind are but its calls for help that we may render; are but cries for light that we may cause to shine; nature through its every unfolding mood makes its

direct appeal for the earnest enlistment and constant exercise of our good will.

The real reason for "Man's inhumanity to man" in the past is clearly expressed by Browning when Paracelsus says:

> "In my own heart love had not been made wise
> To trace love's faint beginnings in mankind,
> To know even hate is but a mask of love's,
> To see a good in evil, and a hope
> In ill-success; to sympathize, be proud
> Of their half-reasons, faint aspirings, dim
> Struggles for truth, their poorest fallacies,
> Their prejudice and fears and cares and doubts;
> All with a touch of nobleness, despite
> Their error, upward tending although weak,
> Like plants in mines which never saw the sun,
> But dream of him, and guess where he may be,
> And do their best to climb and get to him."

True nature-study at once controverts the old idea that man in his final interests is at war with nature. On the contrary, his every step should be one placing him more nearly in accord with her. We have been deceived by many apparent contradictions. The man who rises in a balloon obeys the law of gravitation as implicitly as he who lowers a bucket into a well. Each takes advantage of the law in a different way in order to accomplish a different end. The man who with an ox team rips up the tough sod of the primeval prairie may feel as though he were at war with the earth; but his sole effort is to place himself in line with nature in order to receive what she has to give. The idea that in disease the physician can do nothing except possibly to assist nature, is slowly revolutionizing the whole science of medicine to the utter confusion of the ancient ideas of cure solely by drugs.

One cannot be blind to the fact, however, that there is a mighty conflict raging among the things of nature. That life hangs by a slender thread is true; but the instinct of life is so strong that the study of the living thing becomes in the last analysis a study of the means by which it manages to preserve the thread. In the brute world and to too large an extent in the domain of human life, the "ape and tiger methods" prevail. One creature saves itself by that cunning which outwits its fellow; another by flight; another by hiding itself away; and others by boldly fighting for what they want. To the brute, to the short-sighted, to the ignorant, to the entirely unscientific mind these seem to be the methods that must prevail. By these means the current of life has held its way with the majestic movement of the ages. These methods are in strict accord with the natural laws that direct and control brute strength. Under their operation, untold ages ago the lowliest atom of sentient existence began its mysterious career; and since then it has always been a question of life and more abundance of life.

Throughout the countless centuries the "ape and tiger methods" have prevailed. These methods accorded with the highest order of moral life that was known. By and by, with the dawn of reason came the suggestion of something better. Every age of human history has been at least feebly illumined by the soul of someone who proclaimed a higher law. Almost every tribe and every condition of men has had such a one, and these have been the great prophets of the past. Nineteen centuries ago the higher law was so clearly enunciated and so bravely maintained that it transfixed the attention of the world. "Whosoever will lose his life shall find it." There has never been formulated a higher natural law than this. A natural law is but an expression of the relation of things under which they are known to exist. The highest law but expresses those relations under which there is the highest existence. The "ape and tiger methods" prevailed for a time; but the rock strata of the hills give evidence that the apes and tigers are at last overcome by their own methods. The law of love is an expression of a fixed natural moral order, as the law of gravitation is an expression of a fixed natural physical order. The apes and tigers and all their kin who cannot understand this law, or who will not observe it, must perish as certainly as he who is buried beneath a falling wall. The reason why it has taken nineteen centuries for the great principle expounded by Christ to have any particular influence in the affairs of men is because they have not believed it to be a natural law. They have looked upon it as a whim or as merely the expression of a personal opinion or as a bit of advice, and nobody, necessarily, has any regard for any of these, even though it should come from the Almighty himself. The final confirmation of the great law of love belongs to science. It comes from and through a study of nature. Its acceptance is made possible only by man's true place in nature becoming known and understood. What a century under the operation of this law will do for mankind we can scarcely imagine. In a hundred years we shall look back upon the jail, the penitentiary, and the reformatory as now we look back upon the pillory and thumbscrews as instruments of torture. The prisons will be visited as curiosities as we now visit the Tower of London. The new century of science will be the age of the schoolhouse and of education. The strong will help the weak and thus more surely increase their own strength.

In the gradual and continued regeneration and upbuilding of the race the people will always have a religion. It will play an important part in the future, as it has done in the past, but it will not be the religion of our fathers. It must and will develop out of a broader knowledge, and it will conform, more nearly than the old, to changing notions of life and destiny.

The religion that we may look for which will be compatible with the scientific spirit of the times will be capable of changing to suit the growth of new ideas of all kinds. It will not rest upon dogmas that are fixed. Moreover, its tenets will not be forced by such incessant iteration upon the children at an early and impressible age that when they arrive at the years of reason they shall find themselves, as now (if they ever do discover it), the helpless slaves of tradition. It is just as irrational and wrong to seek to instruct in religion by merely unloading upon a child fixed dogmas and sonorous precepts as it is to endeavor to instruct him in science by making him the mouther of high-sounding definitions. Religion, not less than science, in the future, must be amenable to the principles and laws of correct pedagogy.

It follows, therefore, that some of the present efforts to rehabilitate religion, notably that by the mere reintroduction of the Bible into the schools, cannot of themselves accomplish the desired end. So far as the principles of conduct which it expounds are compatible with what a people with growing enlightenment find to be true, the Bible, whether it is put back into the schools or not, will always have its influence. But if it were to be put into the schools and made the only text-book, it never again can play the part in education that it once did when it was supposed to set the bounds to the intellectual and moral growth of the race.

The special plea now made for the use of the Bible in the schools on account of its literary value should be regarded with suspicion. On the part of many, no doubt, it is but a thinly disguised attempt to reincarnate in the schools the traditions and superstitions of the old religion. Literature is a vehicle of belief, and its real worth rests not upon the forms of its phrases but upon the actual truth it embodies. Upon this point there should be no misunderstanding. As a history of the struggles of portions of the race towards higher levels of intelligence and morality, the Bible will always have a distinct value. But biblical students have clearly shown that in its present form it is a bewildering confusion of myth and history. In its myth it represents the race, ever appealing to the supernatural, and as being extricated constantly from positions of difficulty by divine and miraculous intervention. These are the features which have received the chief emphasis in biblical instruction in the past. In the light of present thought such teaching is no longer permissible. But when its many stories are disentangled and properly rearranged the Bible presents a most interesting history of the evolution of a portion of the race that struggled from savagery towards civilization, from ignorance towards culture, by the same natural methods that we ourselves employ to-day. This is the aspect of Bible study that will receive most attention in the future, and its testimony will be found to corroborate rather than to refute the doctrine of evolution. We shall find, in all probability, a renewed and more intelligent interest in the biblical narrative. The trials of these early peoples and their appeals for help will still move our sympathies and we shall still celebrate our own triumphs, with theirs, in song. The ears of mankind can never be totally deaf to the warnings of the great prophets, but we shall never feel again that we must adopt their many superstitions as a fundamental part of our religion.

Religion must recognize that the race grows not only intellectually, but morally. Our ideals are far higher now than ever before, and our religion must correspond. In the days of Aladdin and his wonderful lamp the highest service required of the genie was that of building palaces of massy gold, studded with precious stones, and in ministering to the sensuous pleasures of his master. It is true we are not entirely clear of that class to-day; but, if the *highest* type of manhood now owned such a magic lamp, its genie would be given tasks of a different kind. We would send him over to the slums to put a broad and grassy lawn around each dwelling. We would command him to change the dark, reeking, and crime-breeding alleys in the levee into beautiful shaded lanes with singing birds in the tree tops. We would make him put smoke consumers into every factory. We would ask him to surround and fill every home with sunshine and fresh air; to provide, clean, wholesome, unadulterated food and bodily comforts of all kinds for the unfortunate. We would make him watch our city councils, and stand guard over the legislation of the State to see that the fingers of greed and power close not around the throats of the weak. Thus would the powerful genie of the lamp find himself called upon to-day to minister to mankind in these and a hundred other ways never dreamed of by the ancient story-teller of Arabia.

The religion of a people always enshrines that to which they most sincerely consecrate their lives. The essence of all religions is found in *belief*. The old religion rested upon a belief in a supernatural, of which, according to all the rules of evidence and facts that would be recognized in any human court, we have no knowledge whatever. The new will rest upon a belief in the natural; it will be most concerned about those things of which we have most knowledge; about those things which, by experience, we find have the greatest efficacy in lifting the human race. To the great and so far unknown hereafter it will give but little heed, unless by some new and at present unsuspected method of research it should become actually revealed.

Let no one think that this kind of religion is a chimera. Because it has not the guiding hand of such an influence. Science is tossing to-day like a rudderless ship in the open sea. Science has ministered to the material, intellectual, and moral life of a few, but it has only incidentally, nay but accidentally, benefited the great mass of humanity. Bitted and spurred by ruthless greed, it is being constantly driven to selfish ends regardless of human rights and privileges it blindly and mercilessly tramples underfoot.

I recall to mind a beautiful valley—a region of splendid farms. Untarnished sunshine, pure air, clear water from unfailing springs, and a fertile soil were the lavish conditions of happy and peaceful living. To-day it has been invaded by a great corporation that boasts its capital of forty millions. In this garden spot of the earth, where every man in its employ might have had a vine-covered cottage and a garden; where he might have had pure air, sunshine, and water for nothing, this great company, instead, has chosen to house its employes in crowded tenements, packed together in streets and rows, so that within a year the condition of these people will rival the slums of the Chicago levee. Instead of a religion that wastes its time in meditations on immortality, we must have one that will make the frightful wrong done to the mortal existence of these ignorant people its sacred care. Sometimes there is nothing so unscientific as science. It is futile and unscientific to suppose that the building of a thousand libraries can ever put back into the lives of those people what has actually been taken from them by the desolation and "slumming" of their once beautiful valley.

We stand in mute horror before the catastrophe of the Iroquois Theatre fire; but that disaster is repeated over and over again every year in our cities. Unsanitary houses, filthy streets, adulterated food, impure air combine to carry off human beings that are the victims of a neglect as reprehensible as that which attaches to any directly responsible for the Iroquois disaster. That they die one by one and alone instead of suddenly and in a heap does not really lessen the horror. The conscientious application of half the science we know would save them all. I believe in the great doctrine of redemption. When imbued with the new religion, every man will become a savior of the weak and the needy. Man will not only become his brother's keeper, he will become in truth his redeemer.

There is one thing more in the old religion that has been considered essential, that in the new will be secondary. It is a belief in God. This proposition, instead of being first, and an assumption, shall be last and subject to the rules of evidence. It will not, as in the past, be thrust upon childhood with an incessant dingdong that admits none of the considerations of reason; that acknowledges no right on the part of the child to form a conclusion

from premises of his own. This in the long run will be for the best. There is no more sure way to produce infidels and atheists than to proclaim God from the church steeples and at the same time allow the devil to run at large in the streets below. The surest way to lead the child to a belief in God, if that end be desirable, is not by giving him the catechism, but by every man, woman and child of us joining together to promote harmony in living. The best way to prove that God is good is by showing through actual living that the trend of life is toward better and higher ends. Belief in God, like all other questions, must rest finally upon evidence. If after a lifetime of thoughtful observation and conscientious work one comes to believe that there is a God and that He is good, no one who holds the new religion will quarrel with his faith. That is a matter for himself alone; another cannot give it to him nor can another, then, take it away. It was this new faith bursting forth in the life of the "good gray poet" of nature when he said:

"O my brave soul!
O farther, farther sail!
O daring joy, but safe! Are they not all seas of God?
O farther, farther, farther sail."

The existence of God and the immortality of the soul are topics which will have a supreme interest in the future as they have had in the past. But it is impossible that belief in these great dogmas should be clothed by the new religion with that importance which was attached to them in the old. In an ethical and religious system which regulated conduct by a scheme of rewards and punishments administered from without, the postulates of God and immortality were indispensable. But, considered apart from the ideas of reward and punishment, it is absolutely incomprehensible that conduct should be affected one way or another by either belief or disbelief in these two ideas—interesting though they may be. The religion that will be justified by science will be primarily concerned with the spiritual life, here and now; its efficacy cannot be contingent upon any theory as to future existence. The emphasis in the new religion, therefore, will be taken gradually from these two articles of belief and it will be placed more and more strongly upon the inherent quality of human action as it appears in conduct.

If the presentation of nature to the children is to properly and fully contribute to a common end with religion, modern science would counsel a few things as being fundamental. First, the children should have full access to nature in as great variety of forms as possible, that they may acquire an unbiased knowledge of the actual facts. Second, it would have the children regard nature as they find it, not as a complete or finished product, but as a scene of activity, of change, of development, of growth. How many times have we all envied Adam, whose privilege it was, according to the biblical account, to look out upon a fresh and newly created world. How ravishing must have been the picture as the landscape unveiled itself before the eye! How bright the sunshine! How pure the air! How unsullied the flowers! How strange and indescribably beautiful the song of birds! How full of life and joy such a day would seem! We all have mourned because we did not see the pristine freshness and vigor of that glorious opening day.

But science has shown that the wonderful creation still goes on. We may see a world each day as freshly created as that gazed upon by Adam, if we but use our eyes. It is not necessary, either, to look for this in the remote parts of the earth. The vacant lot, the roadside, the edge of the pavement are all full of evidence that creation still goes on. What an interesting field for study, for example, we have in the history of the area upon which the city of Chicago stands. The early glacier; the flood of waters; the slowly filling marsh, the procession of animals and plants that accompanied these changes; the coming of man; the founding of the city with its intricate physical and moral relations with all the rest of the earth form the interesting chapters of a history that came to pass in the great natural order of growth. It is this broad presentation of nature that children must have at first. The details are beyond the comprehension of their unreflective minds. By this means, at every step, there will be the suggestion of order and law. If the child can see nothing but the sail-flecked lake upon one hand and the city upon the other, a vague consciousness of their relationship will appear, and both city and lake will seem to him to be equally *natural.*

The mind of the child, like that of primitive man, is filled with vague myths and superstitions about the most common things. These feelings and instincts should be respected, but they should not be encouraged nor cultivated. It is the mission of a scientific education to free the human mind as early as possible from the thrall of superstition and from the domination of the fancies of myth and miracle; to teach the individual that all his experiences should be made the subject of careful and fearless investigation, with fair reason to believe that in some degree they may be explained and understood. It has been through such patient study that man has found himself to be more in alignment with the great plan of nature through which he is coming to see

"Good in all;
In the satisfaction and aplomb of animals,
In the annual return of the seasons,
In the hilarity of youth,
In the strength and flush of manhood,
In the grandeur and exquisiteness of old age,
In the superb vistas of death."

The School of Education,
The University of Chicago.

Control Your Thoughts.

Until you have learned to control your thoughts you will never be able to live a godly righteous life. "As a man thinketh in his heart, so is he;" and it is because the thoughts which we entertain in the hostelry of the soul are such worthless and vain ones that our words and acts often bring so heavy a disgrace on the name we love.

Well might the Wise Man say: "Keep thy heart with all diligence, for out of it are the issues of life." When the heart is right, the ear and eye and mouth and the foot necessarily will obey its promptings; but when the heart is wrong, filled with tides of ink, like the cuttlefish, it will develop itself in the impurity to which it gives vent.

If you habitually permit evil things to have their right of way through you; or lodging with you, remember that in God's sight you are here equally guilty with those who indulge in evil acts, because you are withheld not by your fear of him, but by your desire to maintain your position among men.—*F. B. Meyer in the Methodist Recorder.*

Some Permanent Results of the Recent War.

What will be the effects of the war upon Japan?

There are some who believe that Japan has made a mistake in concluding the war so soon. They urge that she should have driven Russia farther back, weakened her still more, and exacted from her heavier demands. As it is, they urge Japan has not fully protected herself. She has only postponed the evil day when she must fight Russia again.

I do not think so. I think she has ensured her own full safety. I think all serious danger from encroachments of Russia is past. Russia made her encroachments because she thought Japan was weak. She has found that she is strong; and the war has immeasurably strengthened her. Japan has now a secure position upon the mainland. Japan, and not Russia, now has possession of Port Arthur. Russia, after her defeats, after being driven out of Manchuria, and with Port Arthur gone, cannot hope again to rival Japan as a sea power on the Pacific ocean. This means that Japan has fully secured her safety against Russia for as long a time in the future as human eyes can see.

One other thing Japan has done which is better than almost anything else, as it shows her wisdom and foresight, and the high ideals which she is disposed to carry into international relations. She has refrained, as much as possible, in connection with the war and in connection with the peace negotiations, from everything tending unnecessarily to irritate or wound the feelings of Russia. She has had plenty of ground for boasting, but she has never boasted. She has not threatened. She has used respectful and conciliatory language. When Russia treated her with indignity she did not retaliate but treated Russia with consideration. The Russian prisoners captured by land and sea she took the utmost pains to treat with kindness. To crown all, she has so shaped the treaty of peace as to humiliate and exasperate Russia in the least degree possible.

She wants the two nations from this time on to be friends. She has taken a course calculated to make them friends. If she had been severe in her demands, and especially if she had insisted on a heavy indemnity, she would have awakened the bitterest feelings in the minds of the Russian people and made them her implacable enemies for many years to come. You remember this is what happened between Germany and France when Germany insisted on taking Alsace and Lorraine and on wringing from France a great sum at the close of the Franco-German war. Japan has been wiser and more humane—wiser because more humane. The treaty formed between Japan and Russia leaves the least possible to rankle in the breast of the Russian people, or to perpetuate hostility between the two nations. This conduct on the part of Japan is noble. It is true statesmanship. I do not see why there should not be, from this time on, entirely cordial relations between the two nations. There ought to be; there will be if each devotes its energies to the development of its own resources and to bettering the condition of its own people, instead of trying to steal the other's territory. I think this is what they will do. I think Russia has learned her lesson. The two nations are so situated that they can be of great service to each other, and reap mutual advantages each from the other, if they are wise enough to live at peace and co-operate instead of fight.

I do not see how it is possible to believe otherwise than that Japan has before her an important and indeed a great career. Her leaders and her people have shown themselves to be possessed of many excellent qualities, and of some remarkable qualities. Great as have been her achievements in war, her achievements in the industries, the activities and the arts of peace have been not less great. It is impossible to deny that she stands abreast with the great industrial, commercial and intellectual nations of the world. She has not simply borrowed the science of the West; she is herself pushing forward scientific research on new and independent lines. She is making great, new inventions, as for example her Shimose powder. Already she is teaching us of the West lessons in medicine, surgery and sanitation. Her art is a unique and very valuable contribution to the art of the world. She is perfecting her education, and shaping her schools, colleges and universities after the highest ideals.

In all these ways she is taking a leading place among the nations. This is important for the world. But it is especially important for Asia.

Asia is the mother of the world's civilization. But in recent centuries she has slept; she has fallen behind. She has been content with the past and with the old; while her younger sister, Europe, and her still younger sister, America, have been awake, and have pushed forward with wonderful vigor on paths of progress. In the rise of Japan we see the beginning of the awakening of Asia. Japan calls herself the Land of the Rising Sun. In her the sun of a new day is rising for the greatest of continents. All the Asiatic peoples see the progress she is making and the great things she is doing, and a thrill of a new hope and a new and nobler ambition run through them. They are whispering everywhere: "If Japan, why not we?" "If Japan, why not we?"

But this is not all. Of recent centuries Europe has not only been more active and alert than Asia, and surpassed her in intellectual achievements, but she has used her increasing strength not, as a sister ought to have done, to help Asia, to benefit her, but to prey upon her, to rob her of territory, and to reduce many of her peoples to subjection. This greed and wrong on the part of Europe has gone very far and continued very long. She has been a cruel, cruel sister. But there are signs of a better day coming. Not, however, I am sorry to say, because of any change of heart on the part of Europe, but because Japan has arisen. Japan has successfully resisted the encroachments of a great and tyrannical European power. In this she becomes an inspiration and an example to all Asia. Nay, more than that. In the very nature of the case Japan has become the leader of Asia, not only in intellectual progress and industrial development, but in courage and in self-reliance. The day is not distant when Europe's tyrannizing over Asia must cease. The day is coming when Asia will exist for the people of Asia, as Europe exists for the people of Europe, and as America exists for the people of this continent. And the sign of the coming of that day is Japan.

Do you seek to justify Europe's treatment of Asia by saying Europe ought to have Asia's territory to furnish homes for her (for Europe's) surplus population? I answer: Of all the Asiatic territory that European nations have seized (if we except Siberia, taken by Russia) not one foot has been taken for the purpose of furnishing homes for European emigrants. Every foot has been seized for the purpose of exploiting it to increase the wealth of Europe. This wrong will not go on forever. And I repeat, the sign that it will not is Japan's appearance on the scene.

What will be the effects of the war just ended, upon China?

The effects have already begun to appear. China

will not be dismembered. She will not be subjugated by any European power or powers. Before the war began the leading European nations had it on their slate to carve up the great China cake as soon as pretexts could possibly be invented, and each seize as large a slice as possible. And the matter had gone so far that each one had an eye on the particular piece that was to be appropriated. All that has been stopped. Russia had already seized her slice, or one of the slices that she wanted, namely, Manchuria. But she has found herself compelled to let it go. And that will be the last of the dividing up of China.

China is now safe from spoliation by the European powers. The shameful treatment that she received from those powers, especially from Russia, Germany and France, at the time of the Boxer rebellion, opened her eyes and made her see that she must be prepared to protect herself or be destroyed. Her experience with Russia in connection with Manchuria taught her the same lesson with added force. She is setting about protecting herself in the completest and fullest way. She is following Japan's lead. She is not only creating for herself an army, large enough and so equipped and trained as to be able to repel every invader, but more and better than that, she is shaking off the lethargy and conservatism of ages and is opening her doors to progress and to the science and the knowledge of the Western world. Already she has done more in this direction than most of us are aware. For years she has had hundreds of her young men studying in Japan, and she has brought hundreds of educated Japanese to China to act as her teachers. She has sent many of her young men to Europe and America to study there, and is preparing to send a much larger number still. The amount of scientific and other literature of the West that has been translated into Chinese and published in that country during the past ten years has been enormous. And this is read and studied with the greatest eagerness by thousands. China moves more slowly than Japan, for her people are somewhat more conservative and their number is vast. But she is moving. Word was brought to us by late papers which is of immense significance. It is that orders have been issued by the Chinese Government that hereafter the young men in all parts of the empire who are examined for appointments to positions in connection with the government, will be examined not as for centuries they have been, in the teachings of Confucius and other ancient Chinese classics, but in modern science, economics and the practical knowledge of to-day as taught among the Western nations. These orders, if they are carried out, as they undoubtedly will be, these alone ensure the intellectual and political regeneration of China. They make it certain that China is to follow Japan, and at no distant day take her place side by side with the foremost nations of the Western world.

J. T. SUNDERLAND.

Toronto, Canada.

Colonel Clark E. Carr's successful book on early Illinois, "The Illini," has just gone into a fourth edition, which is a remarkable record for a book of this character. But the work deals with a period of immense importance and interest, and its depiction of men famous not only in the annals of Illinois but in those of the nation are alone enough to give it a lasting vitality.

Ten builders rear an arch, each in turn lifting it higher; but it is the tenth man, who drops in the keystone, who hears the huzzas.

THE HOME.

ALL CONTRIBUTIONS FOR THIS DEPARTMENT SHOULD BE SENT TO MRS. WILLIAM KENT, 5112 KIMBARK AVENUE, CHICAGO.

Helps to High Living.

SUN.—The mind must have for ballast the clear conception of duty, if it is not to fluctuate between levity and despair.

MON.—What is normal is at once most convenient, most honest and most wholesome.

TUES.—Virtue and genius, grace and beauty, will always constitute a *noblesse* such as no form of government can manufacture.

WED.—Life is short and we have never too much time for gladdening the hearts of those who are traveling the dark journey with us. Oh, be swift to love, make haste to be kind.

THURS.—By despising himself too much a man comes to be worthy of his own contempt.

FRI.—The good critic ought to be master of the three capacities, the three modes of seeing men and things—he should be able simultaneously to see them as they are, as they might be, and as they ought to be.

SAT.—There is a way of killing truth by truths. Under the pretense that we want to study it more in detail we pulverize the statue—it is an absurdity of which our pedantry is constantly guilty.

—*From Amiel's Journal.*

Ode to Duty.

Stern Daughter of the Voice of God!
O, Duty! if that name thou love,
Who art a light to guide, a rod
To check the erring, and reprove;
Thou, who art victory and law
When empty terrors overawe;
From vain temptations dost set free;
And calm'st the weary strife of frail humanity!

There are who ask not if thine eye
Be on them; who, in love and truth
Where no misgiving is, rely
Upon the genial sense of youth:
Glad hearts! without reproach or blot;
Who do thy work, and know it not:
Oh! if through confidence misplaced
They fail, thy saving arms, dread Power! around them cast.

Serene will be our days and bright,
And happy will our nation be,
When love is an unerring light,
And joy its own security.
And they a blissful course may hold
Ev'n now, who, not unwisely bold,
Live in the spirit of this creed;
Yet seek thy firm support, according to their need.

I, loving freedom, and untried;
No sport of every random gust,
Yet being to myself a guide,
Too blindly have reposed my trust:
And oft, when in my heart was heard
Thy timely mandate, I deferr'd
The task, in smoother walks to stray;
But thee I now would serve more strictly, if I may.

Through no disturbance of my soul,
Or strong compunction in me wrought,
I supplicate for thy control,
But in the quietness of thought:
Me this unchartered freedom tires;
I feel the weight of chance-desires:
My hopes no more must change their name;
I long for a repose that ever is the same.

Stern Lawgiver! yet thou dost wear
The Godhead's most benignant grace;
Nor know we anything so fair
As is the smile upon thy face:
Flowers laugh before thee on their beds,
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong;
And the most ancient heavens, through Thee, are fresh and strong.

To humbler functions, awful Power!
I call thee: I myself commend
Unto thy guidance from this hour;

Oh, let my weakness have an end!
Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give;
And in the light of truth thy Bondman let me live!
—*William Wordsworth.*

Learning Poetry.

"My mind to me a kingdom is."

It is very much easier to commit poetry to memory before one is twenty than it is after that and to have it in one's memory is a lifelong joy.

A girl has many advantages over a boy in opportunities of time for learning poetry by heart. She does not jump in and out of her clothes as a boy does; and brushing and arranging of long locks must necessarily be somewhat leisurely; and sewing is an occupation which leaves the mind free while the fingers are busy. By having an open book before her on her dressing table or sewing table a girl may easily learn by heart much of the world's noblest poetry without realizing that any time has been spent in the learning.

We once knew a young girl who for some months took the whole care of her own horse. When she went to the barn to curry him every morning she brought in the capacious pocket of her long gingham apron *The Golden Treasury of Songs and Lyrics.* This little book was propped up in some way on the side of the stall, and while the curry-comb and brush were making the horse's coat clean and bright and silky, the girl was learning and reciting Wordsworth's "Ode to Duty," and "Imitations of Immortality," and Shelley's "Skylark." She stoutly maintained that her horse was conscientious and trustworthy, that his nature was spiritual and that he could—

"* * * float and run,
Like an embodied joy whose life has just begun."

But whatever the effect of the poetry on the horse may have been, the effect of the horse on the poetry was undeniable. The work and the homely stable odor which ludicrously associated themselves in the girl's mind with these great poems seemed to bring them into very close relation with real life—*sine qua non.*

E. T. K.

The home should be recognized as a divine institution, ordained of God's love as the institution for which all others—state, church, workshop, school—exist. We are in sad danger, it seems to me, of turning things upside down, of making that the chief thing in life which is only secondary and auxiliary. We talk about a lifework, life-task, life-missions with easy flippancy, gliding unconsciously away from the chief task which God has laid upon the most of us, the perfection of human society in and through the power of the home. Doubtless there are those to whom God has denied the joy of this task. One gathers from the words of St. Paul that there were moments when he felt more keenly this sacrifice than all the others incident to his mission. Yet even those who have no such "portion under the sun" would labor and suffer in vain if the home should perish from the face of the earth.

For the true measure of civilization—and Christianity is only a celestial civilization slowly working itself out upon the earth—the true measure of any civilization is found, not in its legislation, nor in its architecture, not in its poetry, nor in its politics, not in its industry and its commerce, nor even in its schools and churches, but in the extent to which all of them are made to contribute to the perfection of the family and the glory of the home.

—*Rev. Charles J. Little, in the Northwestern Christian Advocate.*

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EDITORS.

JENKIN LLOYD JONES. WILLIAM KENT.

ASSISTANT EDITOR.

EDITH LACKERSTEEN.

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THE FIELD.

The World is my Country, to do good is my Religion."

The Gifts of God.

When God at first made Man,
Having a glass of blessings standing by;
Let us (said He) pour on him all we can:
Let the world's riches, which dispersed lie,
Contract into a span.

So strength first made a way;
Then beauty flow'd, then wisdom, honor, pleasure:
When almost all was out, God made a stay,
Perceiving that alone, of all His treasure,
Rest in the bottom lay.

For if I should (said He)
Bestow this jewel on My creature,
He would adore My gifts instead of Me,
And rest in Nature, not the God of Nature,
So both should losers be.

Yet let him keep the rest,
But keep them with repining restlessness:
Let him be rich and weary, that at least,
If goodness lead him not, yet weariness,
May toss him to My breast.

—*G. Herbert.*

Rev. and Mrs. H. W. Thomas have postponed their departure for their southern home in Florida on account of yellow fever; they are sojourning for the time with friends at Chicago Lawn.

Rev. and Mrs. A. W. Martin of Seattle were recent callers at the Abraham Lincoln Centre on their return from Europe.

Chicago Liberal Sunday School Union.

Owing to the scattering of many of its original supporters the meeting to be held at Lincoln Center on Thursday evening, Oct. 12th, may be the last of the series which has catered to the needs of Chicago Sunday school workers for some eight years. As usual, supper will be served to the visitors at 6:15 and an hour later Prof. O. T. Morgan, of Chicago University, will speak on "Gains to the Sunday School Teacher from the New Theology." Both the meeting and the discussion will be open to all interested.

Foreign Notes.

CITIES OF THE REFORMATION: WORMS.—Worms renowned in song and story, seems nevertheless to have been neglected by members of the Women's Rest Tour Association, if one may judge from its lodging-list. It was therefore with a little of the feeling of an explorer that I bade farewell to the last of my steamer companions and on Monday morning began alone my tour of certain of the old free cities of the empire. Far up the Rhine beyond the castles on the heights Worms lies in the sunny open country once known as the *Wormegau.* The fine new railway station, an architectural delight, lies in the new quarter on the west and the new *Siegfriedstrasse* leads from its main entrance to the north of the old town, connecting by the *Promenadenstrasse* with the *Nibelungen Ring* along the Rhine. So at the very threshold one is reminded of the legendary traditions of the place. Two blocks to the south *Chrimhildenstrasse* leads into the heart of the city, while the fine viaduct across the railway tracks is the Brunhilde bridge. Following any of the streets from this new quarter one comes with delight, in a summer day, to the cool greenness of what

is soon seen to be a part of the old city moat. Overrun with ivy, filled to the brim with foliage of trees and shrubbery where birds flutter and sing, these cool retreats with their shady seats proved one of the greatest attractions of Worms. Here the workman comes to eat his lunch; the school children troop through them satchel in hand or knapsack on back. Where the streets cross them may be a *Trinkhalle* or a tiny kiosk with a thermometer that the passing business man stops to glance at. In one place a rock-set drinking-fountain has collected a group of wee lads and lasses, the former in colored pinafores, the latter knitting away on black woolen stockings in various stages of progress. Everywhere something restful and picturesque to the tired American traveler.

With frequent pauses one wander on, sometimes in the green depths, again near the top close to a bit of the old Roman wall, with a glimpse here and there of the fine residences now occupying old historic sites. Here, for instance, is the *Heylsche Haus*, which, with its beautiful garden extending well up to the door itself, now covers the site of the *Bischofshop* where Luther uttered his famous word before the Imperial Diet.

There on what is now private property and under the very shadow of the cathedral, there was no room for the Luther monument when the project grew to its final proportions. One comes upon that, instead, a block further as one follows the line of greenery we have been describing. How can any description do it justice. It is not a single monument or statue but a series of them. An impressive collection—hardly a group—designed and partly executed by the Dresden sculptor Rietschel. In the midst of green turf and parklike surroundings stands a raised granite platform more than twelve meters square, enclosed on three sides by a pediment bearing at the front corners bronze statues of Frederick the Wise and the Landgraf Philipp of Hesse, at the back Reuchlin and Melancthon. In the center of each side is a symbolical figure, that on the left representing Augsburg; the one in the right, Magdeburg, while that in the centre of the back symbolizes protesting Speier. These seven figures are but a suggestive bodyguard for the central group: Luther surrounded by his forerunners: Peter Waldus, Wyclif, John Huss and Savonarola. Bronze bas-reliefs on the sides of the pedestal depict scenes in the life of Luther, and on each of the four sides is some characteristic Luther utterance. Other details, such as the coats of arms of the principal cities connected with the Reformation, add to the suggestiveness of this really impressive work, and well placed seats shaded by fine old trees enable one to study its details from various points of view even in the sunniest midday. Each figure is full of force and character.

Having seen this, one turns to the churches. The grand old Dorn crowning a slight hill, is as one often finds in these old towns, so crowded by neighboring buildings that there is no point from which it can be seen as a whole. To make matters worse, the whole west end has been for some years undergoing reconstruction. When the city was burned by the French in 1689, the roof and everything combustible in the cathedral burned with it. Not till the beginning of this century was any serious attempt made to really repair the damage caused to the walls at that time. These were found even more serious than had been feared and, it being also well-known that the foundations of the western towers and choir were inadequate, the heroic decision was finally reached to take down the whole, strengthen the foundations and rebuild precisely as before. This work is still going on, and with the exception of one tower, that end of the mighty building is covered with scaffolding from top to bottom, and not a glimpse is to be had of its quaint and grotesque carvings. High up in the deep window recesses of the east choir one is surprised to see the reclining figures of lions and bears. There is on the whole little carving about the building except at the southern entrance, where it is quite elaborate and allegorical.

Worms seems to have more churches than she has at present any use for. St. Andrews church, not far from the Dom, looks completely abandoned, save that a portion is used as a storage warehouse and one corner is occupied as a dwelling. St. Martin's, too, has one transept converted into a dwelling. St. Paul's, another old church, now houses the local museum, about whose collections alone one might write quite a letter, while the Church of Our Lady, used by the French as a hay and fodder magazine, though reconsecrated and now again in service, is surrounded on every hand by the extensive vineyards of a well known wine dealer. When its side doors are open to let in some of the summer light and air, you find the sunshine filtering through the green of vines whose trellises bar all egress. The grapes grow well against ruined cloister walls and the product of these vineyards has a wide repute under the name of *Liebfrauenmilch*. When I learned that, how glad I was I had not given myself away by innocently asking for some of this milk at the little inn for touring cyclists I just passed.

But to come back to the *Pauluskirche* and its museum. Downstairs every nook and corner of the old church is full of relics dating from prehistoric times to our own, the great majority of them coming from Worms itself or its immediate vicinity. To a pottery fiend the collections here are in a way almost unrivaled, containing as they do a wealth of specimens belonging to at least two distinct periods in the stone age, the bronze, the Roman, the Frankish periods, the 17th and 18th centuries, etc. Few are the local collections that can show such varied and continuous evidences of human life and industry running back to prehistoric times. Several features of the collection are almost unique. One in particular is a large number of vases, or small-necked jugs, topped with well wrought women's faces. These are regarded as a purely local product of Roman times, as they have been found nowhere else, and in graves of that period a number of the molds were found in which these faces were cast. Some Worms glass of those early times is also quite remarkable.

I lingered so long over these various objects that the custodian, who must, I concluded, be accustomed to Cook's tourists only, made no attempt to conceal his impatience, and finally plumply lied to be rid of me. The result was that I had to go again to see the "Luther Library," housed in a quaint little mediæval room in one of the towers. This is a collection of Luther's autographs, early Luther imprints, etc., of inestimable value, and greatest interest to Luther worshipers, or paleographers and bibliophiles. The greatest treasure of the collection is a great Luther Bible printed on parchment and having a full-page manuscript dedication in Luther's own hand. It was presented to the museum by the Emperor Frederick, whose autograph letter of presentation is reverently shown with it. In a corresponding room in the other tower is an interesting collection of early local imprints, including a fine copy of the so-called Worms Bible. Along the northern limit of the old city considerable portions of the old city wall may still be found, including two fairly well preserved towers and about midway between them a low-arched gateway, which even I had to stoop to pass, but through which popular tradition says that Luther secretly left the city. One must look well to find it among the clustering houses inside the wall, and it looks smaller than the postal-card views would lead one to expect, but a woman at a near-by doorway smiled assent when I asked: "Is this the Luther gate?"

One other interesting structure not far from here is the little old Jewish Synagogue in a maze of crooked little alleys. It dates from the twelfth or thirteenth century. What a tale its stones might tell could they speak. A bit of well-kept grass and a few fine old trees behind it formed a welcome contrast to surrounding squalor, and yet not squalor absolute, for if one looked high enough, even here one was sure to find in some dormer window a pot of flowers. M. E. H.

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